

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿إِنَّا لِبَرَاهِيمَ كَانًا لَّمِنَ قَائِلَاتِ اللَّهِ حَنِيفًا،  
وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِلنِّعَمِ،  
الْحَنِيفَ وَهْدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾  
وَوَدَّعَيْنَاهُ فِي الدُّنْيَا حَسَنَةً،  
وَلَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾﴾  
النحل ١٢٠-١٢٢

«Indeed, Ibrāhūn was a nation, devoutly obedient to Allāh, inclining toward truth, and was not of those who join partners with Allāh. He was grateful for Allāh's favors, and Allāh chose him and guided him to a straight path. We granted him good in this world, and indeed, in the hereafter he will be among the righteous. »

[An-Nahl 16:120-122]

قصص من السنة - الكتاب الأول  
STORIES FROM THE SUNNAH - BOOK 1

# إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً IBRĀHĪM A NATION IN ONE MAN

مُحَمَّدُ الْجِبَالِي

MUHAMMAD AL-JIBĀLĪ

مَنْشُورَاتُ الْكِتَابِ وَالسُّنَّةِ

AL-KITAAB & AS-SUNNAH PUBLISHING

All rights reserved. No part of this publication may be reproduced in any language, stored in a retrieval system, or transmitted in any form or by any means — electronic, mechanical, photocopying, recording, or otherwise — without the express permission of the publisher.

*Ibrāhīm, A Nation in One Man*  
(*Stories from the Sunnah - Book 1*)

30+154 p. 24 × 18 cm  
ISBN 1-891229-41-9

Cover Design: Muḥammad al-Jibālī

Printed by:  
*Al-Maktab al-Islāmī*

## TABLE OF CONTENTS

### TABLE OF CONTENTS v

#### PRELUDE xi

Opening Sermon . . . . .	xi
Defining Our Mission . . . . .	xiii
1. Correcting Our Beliefs and Practices (xiv)	
2. Inviting to the True <i>Dīn</i> (xv)	
3. Warning Against Deviant Beliefs and Practices (xvi)	
4. Purifying the Sunnah (xvi)	
5. Liberating the Islāmic Thought (xvi)	
6. Presenting the Islāmic Solution (xvii)	
Conclusion (xviii)	
Technicalities . . . . .	xviii
Transliteration (xviii)	
Translating and Referencing Qur'ān and <i>Ḥadīth</i> (xx)	
Notable Utterances (xx)	

#### PREFACE xxiii

This Series . . . . .	xxiii
Allāh's Narrations Are From the Knowledge of <i>Ghayb</i> (xxiii)	
The Best Narrations (xxiv)	
Beware of Reports Coming from the People of the Book (xxv)	
Avoiding Fabricated Narrations (xxviii)	
Benefits in the Stories of the Sunnah (xxviii)	
This Book . . . . .	xxix
Acknowledgements . . . . .	xxx

#### CHAPTER 1

##### IBRĀHĪM THE MERITORIOUS 1

Ibrāhīm the <i>Ḥanīf</i> . . . . .	1
Muḥammad Is Instructed to Follow Ibrāhīm's Religion (1)	
Ibrāhīm Was Neither a Jew Nor a Christian (3)	
Ibrāhīm Was Chosen by Allāh . . . . .	4

Ibrāhīm Fulfilled His Duty	5
Ibrāhīm's Hospitality	6
Ibrāhīm Fathered the Prophets	9
Ibrāhīm Was One of Ulū 'L-'Azm	11
Ibrāhīm Seeks Further Certitude	12
Ibrāhīm's Glorious Mention	14
Similarities Between Ibrāhīm and Muḥammad	15
Overview of Ibrāhīm's Biography	15
Birth and Childhood (16)	
Confronting <i>Shirk</i> (17)	
Journey to Egypt (18)	
Begetting Ismā'īl and Taking a Family to Makkah (18)	
Ibrāhīm's Visits to Makkah (19)	
Begetting Ishāq and Conclusion (19)	

## CHAPTER 2

### IBRĀHĪM'S FATHER 21

Introduction	21
Ibrāhīm Advises His Father	21
Ibrāhīm Supplicates for His Father	24
Ibrāhīm Disowns His Father	26
Ibrāhīm with His Father During Judgment Day	27

## CHAPTER 3

### IBRĀHĪM'S FIGHT AGAINST *SHIRK* 29

Breaking the Idols	29
Ibrāhīm's Conclusive Arguments (29)	
The Biggest Idol Did It! (32)	
A Pure & Sound Heart (38)	
Migration to Allāh (43)	
Discrediting Planet-Worship	46
Discrediting Worship of Humans	50

## CHAPTER 4

### IBRĀHĪM'S TWO WIVES 53

Introduction	53
Giving Hājar to Sārah	54
Three Truthful Lies! (54)	

Ibrāhīm and Sārah in Egypt (54)	
Lessons and Notes (57)	
Ibrāhīm Marries Hājar and Begets Ismā'īl	60
Sārah Gives Birth to Ishāq	62
Summary	67

## CHAPTER 5

### SETTLING IN MAKKAH 69

Introduction	69
Family in a Barren Land	69
Reaching Makkah (69)	
Ibrāhīm's Departure (70)	
In Search of Water	71
Panicking Mother (71)	
The Emergence of Water (73)	
A Town Is Born	76
Tribesmen from the Jurhum (76)	
Ismā'īl Grows Into a Man (77)	
Ismā'īl's Two Wives	77
Ibrāhīm's Visits (78)	
An Ungrateful Wife (79)	
A Good Wife (80)	
Father and Son Build al-Ka'bah	82
A Warm Meeting (82)	
Fulfilling Allāh's Command (83)	
Lessons and Notes	84

## CHAPTER 6

### BUILDING THE KA'BAH 89

Introduction	89
Houses of Worship	89
Importance of True Houses of Worship (89)	
The First Two Houses (90)	
A Father-Son Project	92
Designating al- Ka'bah's Location (92)	
Raising the Foundations (93)	
Completing the Construction (96)	
Makkah Through History	98

From Ismā'īl to Muḥammad (98)  
 Idols and Poetry in Allāh's House (100)  
 Reconstruction of the Ka'bah by the Quraysh ..... 101  
 Flood Damage (101)  
 Placing the Black Stone (101)  
 Al-Ka'bah's True Dimensions (103)  
 Reconstruction of the Ka'bah by Ibn uz-Zubayr ..... 106  
 'Abdullāh Bin uz-Zubayr Establishes the Sunnah (106)  
 'Abd ul-Malik Bin Marwān Re-Establishes the Old Wrong (109)  
 Why Was the Sunnah Not Reestablished? (111)  
 Other Major Reconstructions ..... 112  
 The Ottoman Reconstructions (112)  
 The Sa'ūdī Reconstructions (112)  
 Destruction of the Ka'bah ..... 113  
 Minor Destruction by the Qarāmiṭah (113)  
 Final Destruction Near the Last Hour (113)  
 Distinctive Elements of the Sacred Sanctuary ..... 115  
 The Ḥaram and Maṭāf (115)  
 The Well of Zamzam (116)  
 The Ḥijr (118)  
 The Maqām of Ibrāhīm (119)  
 The Black Stone (120)  
 The Ka'bah in Our Time ..... 121  
 Kuswah of the Ka'bah (121)  
 The Ka'bah's Shape and Size (123)  
 Inside al-Ka'bah (124)

## CHAPTER 7

## IBRĀHĪM IN THE HEREAFTER 125

Ibrāhīm's Acceptable Supplications	125
He Will Be Among the Righteous	126
He Will Be the First to Be Clothed	128
The Great Intercession	129
A Most Grave Situation (129)	
The Best Two Men, Ever (129)	
Supremacy Is Not Grounds for Bragging (131)	
Ādam's Response (132)	
Nuh's Response (133)	

Ibrāhīm's Response (134)	
Mūsā's Response (135)	
ʿĪsā's Response (136)	
Muḥammad's Response (137)	
Muḥammad's Intercession (138)	
Another Report (140)	
Conclusion . . . . .	142

## REFERENCES 143

## ARABIC TERMS 145

A: Glossary of Common Terms . . . . .	145
B: Index . . . . .	154

## PRELUDE

### Opening Sermon

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا  
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.

*Al-hamdu lillāh.* Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our souls' evils and our wrong doings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allāh — alone without any partners. And I bear witness that Muḥammad (ﷺ) is His 'abd (servant) and messenger.<sup>1</sup>

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ،

وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾ آل عمران ١٠٢

«O you who believe! Revere Allāh the right reverence, and do not die except as Muslims.»<sup>2</sup>

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ، وَخَلَقَ

<sup>1</sup> The above two paragraphs, together with the following three portions of Qur'ān, are called *Khuṭbat ul-Hājah* (the Sermon of Need). Allāh's Messenger (ﷺ) often started his speeches with this sermon, and was keen on teaching it to his companions. The *ḥadīths* in this regard are recorded by Muslim, Abū Dāwūd, an-Nasā'ī, and others, and are narrated by Ibn Mas'ūd, Ibn 'Abbās, and others (رضي الله عنهم). A full discussion of the various reports of this sermon is provided by al-Albānī in his booklet, "*Khuṭbat ul-Hājah*", published by al-Maktab ul-Islāmī, Beirut.

<sup>2</sup> *Āl 'Imrān* 3:102.



Ka'bah's construction and renovations, and an accurate description of the structure and dimensions of the Ka'bah and other important elements of the Sanctified Mosque of Makkah.

Indeed, Ibrāhīm's sublime character and exemplary righteousness made him (ﷺ) a perpetual guide for multitudes of people, and a man who equaled a nation, rather: nations.

### Acknowledgements

All praise and thanks are due to our Lord (ﷻ) who facilitated the completion of this work. May He further reward all the Muslims who helped and supported this effort in various ways. In particular, may Allāh (ﷻ) reward Ālā' and Arwā al-Jibālī for proofreading the manuscript.

We ask Allāh (ﷻ) to make this humble effort helpful and fruitful to the Muslims, forgive our shortcomings, purify our work from hypocrisy and conceit, and accept it from us.

Our Lord, forgive us and all of the believers, and bestow Your peace and praise upon our Prophet Muḥammad (ﷺ).

*Muhammad al-Jibālī*  
26 Shawwāl 1424  
20 December 2003

## CHAPTER 1

### IBRĀHĪM THE MERITORIOUS

According to scholars of old languages, Ibrāhīm (also Abraham or Ab-raahim) means "a merciful father".

Ibrāhīm (ﷺ) was a most righteous and devout worshiper of Allāh (ﷻ). He was among the few that Allāh chose to carry His messages to humanity. He was highly regarded and respected by the Prophet Muḥammad (ﷺ).

Ibrāhīm's excellence, in this life and the next, are cited in numerous texts of the Qur'ān and Sunnah. It is very difficult to encompass all of his merits in a single volume, but we will attempt throughout this book to highlight many of them.

#### Ibrāhīm the *Ḥanīf*

##### MUḤAMMAD IS INSTRUCTED TO FOLLOW IBRĀHĪM'S RELIGION

Ibrāhīm (ﷺ) is one of the greatest prophets that Allāh (ﷻ) sent to humanity. He was a pure *ḥanīf*<sup>1</sup> who turned fully toward Allāh (ﷻ), by heart and action, with full submission and true gratitude. He fought against *shirk* (joining partners with Allāh) and idol-worship. He was a great example, even for our Prophet Muḥammad (ﷺ). Allāh (ﷻ) says:

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا، وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ  
شَاكِرًا لِّأَنْعَمِهِ، أُجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۖ وَءَاتَيْنَاهُ  
فِي الدُّنْيَا حَسَنَةً، وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ۖ ثُمَّ أَوْحَيْنَا

<sup>1</sup> *Ḥanīf* means a person who abandons all false religions and leans toward the Religion of Truth, Islām (*Lisān ul-'Arab*).

إِلَيْكَ أَنْ أَتَّبِعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا، وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾

النحل ١٢٠-١٢٣

«Indeed, Ibrāhīm was a leader who equaled a nation, devoutly obedient to Allāh, inclining toward truth, and was not of those who join partners with Allāh. He was grateful for Allāh's favors, and He (Allāh) chose him and guided him to a straight path. We granted him good in this world, and indeed, in the hereafter he will be among the righteous. Then We revealed to you (O Muḥammad) to follow the religion of Ibrāhīm, inclining toward truth, and not of those who join partners with Allāh.»<sup>1</sup>

The word “*ummah*” means “nation”. But since it derives from the same root as “*amma*”, which means “led”, it also carries the meaning of leadership, as in the above *āyah*<sup>2</sup>. Both meanings are true in regard to Ibrāhīm (عليه السلام), and thus we included both of them in the above translation.

In the above few *āyāt*, Allāh (ﷻ) describes Ibrāhīm as being:

1. *Ummah* (a leader equaling a nation).
2. *Qānit* (devoutly obedient to Allāh).
3. *Hanīf* (inclining toward truth).
4. Clear of *shirk* (joining partners with Allāh).
5. *Shākir* (grateful) to Allāh.
6. Chosen by Allāh.
7. Guided by Allāh to a straight path.
8. Granted good in this life.
9. Among the righteous in the next life.
10. Worthy of being followed by the Prophet Muḥammad (ﷺ).

Furthermore, Allāh (ﷻ) commanded the Prophet Muḥammad (ﷺ) to declare that he is upon the pure religion of Ibrāhīm:

1 An-Nahl 16:120-123.

2 See *Tafsīr Ibn Kathīr*.

﴿قُلْ: "إِنِّي هَدَيْتَنِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ، دِينًا قِيمًا، مِلَّةَ

إِبْرَاهِيمَ، حَنِيفًا، وَمَا كَانَ مِنَ الْمُشْرِكِينَ."﴾ الأنعام ١٦١

«Say, “Indeed, my Lord has guided me to a straight path — a correct religion — the way of Ibrāhīm, inclining toward truth. And he was not of those who join others with Allāh in worship.»<sup>1</sup>

It is then an honor for any person to be upon the religion of Ibrāhīm. Allāh (ﷻ) says:

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ، وَاتَّبَعَ مِلَّةَ

إِبْرَاهِيمَ حَنِيفًا، وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾ النساء ١٢٥

«And who is better in religion than a person who submits his face to Allāh, does good, and follows Ibrāhīm's religion — inclining toward truth? (For) Allāh took Ibrāhīm as a *khalīl* (close friend).»<sup>2</sup>

The quality of *khullah* (close friendship) with Allāh was only granted to two prophets, Ibrāhīm (عليه السلام) and Muḥammad (ﷺ).

#### IBRĀHĪM WAS NEITHER A JEW NOR A CHRISTIAN

The people of the Scripture attempt to attribute Ibrāhīm to themselves and claim that he was Jewish or Christian. But Allāh (ﷻ) rejects such claims and emphasizes that Ibrāhīm was upon the clear and pure religion of Islām, and that the greatest right to Ibrāhīm rests with the Prophet Muḥammad (ﷺ) and his true followers. Allāh says:

﴿يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ؟ أَفَلَا تَعْقِلُونَ؟﴾ هَآأَنْتُمْ هَآؤَآءِ حَآجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ،

1 Al-An'ām 6:160.

2 An-Nisā' 4:125.